

DR. BARNES

CONCLUDES HIS ARGUMENT FOR ANARCHY.

A continuation of quotations from noted men in support of Anarchy:

"Anarchism, as defined by Anarchists, is the belief in the greatest amount of liberty compatible with equality of liberty. In other words, the belief in every liberty except the liberty to invade. It is an implication of this definition, that Anarchism aims at the abolition of government and the State, as defined by Anarchists, are debarred, by their nature, from allowing the greatest amount of liberty compatible with equality, and are necessarily invasive, government being defined as the subjection of the noninvasive individual to an external will, and the State being defined as the embodiment of the principle of invasion in an individual, or a band of individuals, assuming to act as representatives or masters of the entire people within a given area. All the foregoing definitions are taken from the text-books. The purpose of Anarchism, then, is to put an end to every form of invasion and to establish a condition of equal liberty."—Benjamin R. Tucker.

"I am an Anarchist. All good men are Anarchists. All cultivated, kindly, all gentle men; all just men are Anarchists. Jesus was an Anarchist."—Elbert Hubbard.

"Don't waste your energies in any party fighting. Don't believe in the politicians, who is climbing to place and power; don't believe in the phrase makers and vote seekers, whose office it is to please and flatter you and keep you at war with one another; don't believe in State gifts or State privileges, either for poor or rich; don't spend your lives in regulating and restricting each other. Get rid of the education-persecutor, the drink persecutor, the sanitary persecutor, the State morality persecutor. Use no State coercion, except only to defend the person and property of each citizen. Vote down all compulsory rates and taxes. Train yourselves in voluntary services for the State; safeguard all property; and win for yourselves through voluntary association and the resistless power of your combined pennies. Don't take part in bad, useless wars between labor and capital; trust to the widest possible liberty, to self ownership and self guidance, to free trade, to peace and friendliness, and to voluntary associations of every kind for satisfying wants and winning wealth. Follow no body; fear nobody; coerce nobody; love freedom; be ready to make sacrifices for her; and believe in her power to overcome all difficulties and all sufferings."—From Free Life, organ of voluntary taxation, published in London by Auburn Herbert.

"For what avail the plough or sail, Or land or life if freedom fail?"

"We are all of us in the realm of religion Anarchist."—Dr. Lyman Abbott.

"It costs the government eight times more to carry the mails than it costs the express companies to have their matter hauled."—W. J. Bryan.

"There is one cure, and only one, for social upheavals and that is justice, and if culture is to devote itself to the discovery of substitutes for justice, it will have its labor for its pains."—E. H. Crosby.

"To try to better the condition of people by repressive and restrictive laws and taxation 'is as if I were sitting on the neck of a man, and, having quite crushed him down, I compel him to carry me, and will not alight from off his shoulders, while I assure myself and others that I am very sorry for him, and wish to ease his condition by every means in my power except by getting off his back.'"

"Tolstoy.

"For the story of mankind is never new—justice, oppression and wrong are ever fortified and entrenched. Here are lawyers with specious arguments and endless briefs. To prove that black is white, that wrong is right. Here are judges in high places ready to maintain existing things. Here is the State which protects the strong and subverts the liberties and natural rights of the disinherited and despised. And here is the press with its million brazen tongues, its tongues of malice, of envy, and of spite, ready to defile the truth, to proclaim falsehood and error to the world, and to lash to madness the passions and the hates of men. And here is the church, now as of old the home of the money changer and trafficker, the church raises its voice with the cry of the mob, and proclaiming to the world that whatsoever ye bind on earth shall be bound in heaven, and that whatsoever ye loose on earth shall be loosed in heaven. And now, as of old, truth crushed and bleeding and helpless, has no tongue to speak and no voice to raise."—Clarence S. Darrow.

"Whatsoever mounts the throne—king, priest, or prophet—man alike shall govern."

"In the higher conditions of society, towards which mankind is unconsciously advancing, men will shun all responsibility for an arbitrary control over the conduct of others as sedulously as during past ages they have sought them as the chief good. Washington declined to be made king, and the whole world has not ceased to make the welkin ring with laudations of the disinterested act. The time will come yet when the declination, on all hands, of every species of governmental authority over others will not even be deemed a virtue, but simply the plain dictate of enlightened self-interest."

"But this I know, that every law That men have made for man, Since first man took his brother's life, And drew the sword began, But strews the wheat and saves the chaff With a most evil fan."

—O. W. WILDE.

"To be governed, is to be watched, inspected, spied, directed, law-ridden, regulated, penned up, indoctrinated, preached at, checked, appraised, seized, censured, commanded, by beings who have neither title nor knowledge nor virtue. To be governed is to have every operation, every transaction, every movement noted, registered, counted, rated, stamped, measured, numbered, assessed, licensed, refused, authorized, indorsed, admonished, prevented, reformed, redressed, corrected. To be governed is, under pretext of public utility and in the name of the general interest, to be laid under contribution, drilled, fleeced, exploited, monopolized, extorted from, exhausted, hoaxed and robbed; then, upon the slightest resistance, fined, vilified, disarmed, hunted down, pulled about, beaten, disarmed, bound, imprisoned, shot, judged, condemned, banished, sacrificed, sold, betrayed, and, to crown all, ridiculed, derided, outraged, dishonored."—Pierle Poudhon.

"Politicians are a set of men who have interest aside from the interests of the people and who, to say the most of them, are taken as a mass, at least one long step removed from honest men. I say this with the greatest freedom because, being a politician myself, none can regard it as personal."—A. Lincoln.

"When a white man governs himself that is self-government. But when he governs himself and also governs some other men, that is despotism. What I do mean to say is that no man is good enough to govern another man without that other's consent."—A. Lincoln.

"Did you ever notice that all the interesting people you meet are Anarchists?"—Julian Hawthorn.

All men are Anarchists in degree. They are Anarchists as far as they are privileged to be. Every revolt, every revolution, every protest against evil in government.

"Christianity has joined with all history in inspiring me with a peculiar dread and abhorrence of the passion for power, for dominion over men. It is the most satanic of all human passions, and has inflicted more terror on the human family than all others. It has made the name of king and priest the most appalling in history."—Herbert Spencer.

How common and how deplorable and depressing and discouraging it is to hear men say in self-condemnation and humiliation: "I am a sinner; I do many things that are wrong; that I ought not to do, and so do you, so does every one. I do many things my conscience condemns me for." Such sentiments and feelings are depressing and demoralizing.

My good friend, you who are so self-condemning, and so condemnatory of others, are greatly in error. You may err, I may err. We both do many foolish things for want of knowledge, but that they are sins in the sense they are commonly understood to be, I dispute. Conscience is partly intuitional and largely a creature of education. Sometimes you do a thing that your intuitional conscience prompts you to do, (which is usually nearer right), and your educated conscience condemns as wicked. Much more than half the so-called sins or wickedness of the world are not so. They are simply conventional sins or wickedness. If we could eliminate many of the conventional sins into the ragbag of oblivion, it would cast many heartaches and self-imposed disgraces into innocuous desuetude.

There is a simple, invariable rule by which right and wrong, virtue and vice may be determined.

Happiness is the only good. Misery is the only evil. He who promotes the happiness of others as well as himself is right. He who produces pain to any one, is wrong. It is sinful, wicked. No one sins who does not impose on another that which is obnoxious to himself. No one sins who invades not the equal freedom of another. No one sins who attends to his own business and exercises no violent coercive measures against another. Some people's consciences are educated to regard as sin many harmless pleasures that render no one miserable. Though I never play any game, I am not offended nor made miserable by others who play cards or any other game. Though I never swear and adore good language, yet I cannot say that so-called swearing or using God's name in vain is sin, for it cannot harm any one, nor is an ungrammatical in expression sin, though owing to my education, both grate harshly on my sensitive ear like a discord in music.

While I do not regard swearing, in grammatical nor inharmonious sounds as wicked, yet they should not be indulged in to the discomfort of educated ears. They are all three the result of ignorance, the absence of knowledge. Swear words are not words used to fill up space in a sentence or make it more euphonic, but usually to give emphasis to an assertion and are often accompanied with anger. The anger is the sin. "Be ye angry and sin not." Let not the sun go down upon your wrath."

We have been educated to regard many things as wrong or wicked that are not, some are really good and some are negatively so, and do not concern any one but the participant. Let us take one of the most universal sentiments and analyze it and see how much good or bad there is in it. I mean the sentiment of detestation of the act of selling a vote.

A vote is an individual volition of the one casting it. It is not public property. The voter has a right to cast it for who he pleases or to cast a blank or none at all. It is his sovereign property.

Suppose the question arises to be determined by a majority vote, as to which Deity, God or the devil, has most power and which is the better person? John Smith, who has always in his prayers appealed to "good Lord and good devil," not knowing whose hands he may fall into, cannot for his soul tell or form any conviction from

reading his Bible and listening to preachers, as to which is the best person. So along comes Comstock and gives him a V to vote for God, Smith accepts and is happy. Comstock is happy for he got the worth of his money. Two are happy and no one injured. Whose business is it?

Take Smith again in politics. He listens to Bryan and McKinley, reads a lot of literature, and for his life he can't form a conviction of which is right. He is a little inclined towards McKinley, not being of a logical and discriminating mind, and as McKinley never struck above the belt but promised a full dinner pail, he is inclined towards him, and Mark Hanna comes along and gives him a V to vote his way, that he might have done any way, and Smith is happy and Mark is happy and whose business is it? Suppose he was inclined towards Bryan and Mark bought him over, did not both sides appeal to the mercenary motives of voters? Was there any question of principle at stake between the parties? Did not both parties want a commodity money of gold and silver? Did not both want a tariff? Did not both want war if it suited their party? Was there any difference between them? No, only a destruction of present in periphery. Were not the great parades of numbers and flamboyant flourishes of flags and torchlights an appeal to the cupidity of people? Did not the longest pole get the persimmon?

Suppose Smith did sell his vote? Can a jury of twelve men be picked that would agree that any one had been injured? And can it be proven that any man ever did sell his convictions? May be he intended to vote as he did anyhow. But is he not taking money for nothing? A free exchange is no robbery. The man who paid the money got the worth of his money or he would not have purchased.

The franchise is a farce any way. We say we will settle a question by ballot and then say who shall vote.

Take a hundred people, men, women and children promiscuously, and twenty-one are allowed to vote. Six vote the Republican ticket, five the Democratic, four the Socialist and one who knows more than all of the others does not vote at all. Two vote the Republican ticket because their fathers did, one is bought, and three vote intelligently. The man they vote for sells out to Mark Hanna and yet we call ourselves a self-governing people. At best three men govern the other 97 and we call this a democratic government and boast that we are so much freer than a monarchy. True, we are a freer people than the populous countries of Europe, but only because we have more free land here.

We need to have our conscience corrected, our minds renewed with the great truth that nothing is sinful, wicked or wrong for which we should feel remorse but the invasion of some one's else equal freedom in the pursuit of happiness, and that happiness consists of the free exercise of our faculties, the gratification of our desires.

J. C. BARNES.

Huntsboro, Ill.

Hardyville, Ky., May 10th, 1903.

Dear Sir—Have just read Mr. Kaufman's appeal in behalf of the Blade and I feel that it would be a loss irreparable to allow the Blade to suspend. It ought not, and must not be done. The world is perishing for just such food as Dr. Wilson, Mrs. Henry and Mrs. Closs and other able contributors are giving it through the Blade. If the Blade suspends the Liberal Party and the Blade Club, two young but destined to be, powerful agents for good will lose their main support, their medium of communication.

What can we do at once to carry the Blade over its present crisis; will an appeal to the delinquent subscribers be sufficient? No. Mrs. Henry has made that as strong as it can be made in last issue of Blade and out of the 800 delinquent subscribers not over 25 will respond. Such subscribers are a burden and no benefit to the cause which the Blade represents. Many of them subscribe on the sly, read on the sly and when the test comes you can't tell where they stand. Not having the money to pay up is no excuse. If there is any Liberal in the United States too poor to rake up \$1 a year to pay for such a paper as the Blade, such person needs help and the readers of the Blade will cheerfully help any such person on satisfactory evidence of such poverty. If you haven't a dollar to pay up, go borrow it. If your credit is not good for one dollar, get out of our ranks and go join the church. Mr. Hughes cut off every delinquent that don't pay or report poverty in ten days. Now I say we cannot depend on these delinquents, not much will come from them so those who have already paid must do something. I have this suggestion to make. Let one hundred persons subscribe for five years in advance at 50 cents a year; they might have that amount of credit placed on their own subscription or sent to five different persons. That would raise \$250 at once. I haven't a single dollar in my pocket to enter such an obligation, but my credit is good and I will forward the \$250 any day you call for it. So put me down for one of the one hundred persons for five yearly subscriptions to the Blade due when ninety-nine others have made like subscriptions.

Please put my name on the Blade club. Bro. Hughes you are a hero to stand so faithfully by the Blade. Wish I had money to help you. With best wishes to you and yours, I am,

Your friend,

JESSE RUSSELL.

WEBSTER CITY, May 8, 1903.

I have just received through Peter Ecker a box of books (Age of Reason and Facts worth knowing) for distribution. Anyone desiring one or more copies please notify me.

I hereby extend thanks to the donor and shall endeavor to place them where they will do good.

HARRIET M. CLOSZ.

"God in the Constitution"

The world seems to be getting more and more into contention and strife, and amongst other contentions and probably the most to be feared, is the religious fanaticism which appears to be on the rise in these United States. It is said that a monstrous move is to be made on our Congress, at the next session, to have some recognition of God inserted in our Constitution, (which our fathers omitted for wise and prudent reasons), and that 60,000 petitions are now in circulation, by which it is hoped to sway Congressmen. We are informed that these petitions are being signed by the thousands, without regard to age, color or sex, and probably two-thirds of those signing are children, and others ignorant of what they are doing. It, therefore, becomes the friends of religious liberty to be on their guard.

All the instrumentalities of ecclesiastical power, comprising all Sunday schools, churches, Christian Endeavor Associations, Women's Christian Temperance Unions, Young Men's Christian Associations, etc., are being set in motion, and the religious liberty for which our fathers fought is to again be imperiled. The right of citizenship will be made to depend upon man-made beliefs, and those not so believing will again be anathematized and persecuted. It is said, "History repeats itself." But we had thought that religious fanaticism would never again curse this country, as "religious liberty and church and State forever separate" has been its watchword from its beginning until the present time. But the dark cloud of fanaticism and superstition has arisen and may sweep us to ruin, as it has the people of past ages. The call is for the friends of liberty and freedom to be vigilant, and ward off the terrible incubus of religious bigotry and bondage that now threatens us as a nation.

We all know it was thought best by the founders of this government to establish it on a secular basis entirely, as religious persecution had run rampant in New England shortly before, and had demonstrated in a small way the dire results of a mingling of "church and State." No man was to be compelled to pay for any religion. Citizenship was not founded on any belief, but on obedience to the Constitution and the laws. For the instruction of those who are seeking to make our government a theocracy, we quote from some of the fathers of our republic, and later, our patriots.

In no sense whatever is this government founded upon the Christian religion.—Washington.

It is wicked and tyrannical to compel any man to support a religion in which he does not believe.—Thomas Jefferson.

A religion that depends upon the State for support, for that reason is a bad religion.—Franklin.

Religion and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence.—Madison.

We fight not to enslave but to set a country free. My religion is to do good to all mankind.—Thomas Paine.

The great and direct end of government is liberty.—Patrick Henry.

Keep church and State forever separate.—Gen. Grant.

The divorce between church and State should be absolute.—Gen. Garfield.

My hope is that a government by the people, for the people, may not arise from the earth.—Abraham Lincoln.

No man shall be compelled to support any religion.—Constitution of the United States.

No man shall be compelled to pay for any church, any religion, nor any ministry.—Constitution of Maryland.

So let us obey the voice of patriotism. We want no vague and unmeaning words incorporated, at this late day, in our Constitution. Our government has been run on a secular basis for over one hundred years, free from the clamor and strife of sectarian religionists that have cursed and devastated the governments of the old world with internecine war and bloodshed. All those religionists wanting 'God in the Constitution' are at liberty to impose the blessings of heaven individually or collectively, upon our present Constitution, to do so, if they believe it will do good, but they should not have the liberty to incorporate in our Constitution words that will produce contention and strife.

E. LIVEZEY.

Baltimore, Md.

WOMAN OF THE BLADE CLUB.

West Sutton, Mass., May 27, 1903.

To the Editor:

In the last Blade I observed Mrs. Henry's suggestion to members of the Blade Club and being among the first four on the list, I respond accordingly. Though in doing so, it must in no way be construed to mean that I have contracted that "tired feeling" from reading either Mrs. Henry's or Dr. Wilson's numerous articles. They can but command words of appreciation from all who follow the foot-steps of their pens. So, Mr. Moore, we must not allow the idea to prevail that your readers are annoyed by the "few writers appearing weekly," but that on the contrary, they justly pride themselves on being wise enough to stand by quality rather than quantity on any line.

To be requested to contribute some account of my labors and experiences, places me somewhat at a loss, at this period of my efforts to say the least. I am just a grown-up country girl, differing from those about me chiefly in that I am of a radical turn of mind on most questions of the day.

Idea that doubtless were innate with me, fostered perhaps by a mother's teaching and later by observations in life, have led me to champion

the right and just side of any cause—especially woman's—to a limited extent, hampered only by inability of better expression of the thought within.

My parents being Liberal, I am minus the experiences related by many, of how, when a little child, they "found Jesus," and again later on, when they found reason to forsake Him. So you see the various prevailing superstitions never have had any terrors for me and I suppose, imagination cannot express to me in a true light, the troublesome times they have, who see these obstacles, recognize them as such, and after an honest but severe mental conflict, succeed in thrusting them from their intellectual pathway. All honor to their strength of character for that act. It means much to them, and often is so costly.

Whenever I see something that, according to my sense of justice, needs leveling up, or that reason says needs a straight edge application, it is followed by a desire to help to meet those requirements, hence my excuse for occasionally intruding on the columns of some newspapers.

In saying this, I've said all, and cheerfully leave further space to those who can show us nearly a lifetime of active service for the betterment of humanity and incidentally give the freshmen some pointers on how best to follow in line, which would help them materially to fulfill their hopes of a worthy record.

LUCY WATERS PHELPS.

A CHISTIAN PROHIBITION.

Ottawa, Kansas, May 4th, 1903.

Mr. Hughes:

Dear Sir—Enclosed find ten cents for which please send me two numbers of your paper that have the articles in them written by Mrs. J. K. Henry where she states there are in the United States two or more factories who make idols and ship them to Japan, China and other heathen countries, one of the factories being in Philadelphia. I think they were in the papers some time in February or March.

Please send them by the first after you get this letter as I want them before next Sunday. I thought I had the two numbers until I looked for them today, but I cannot put my hand on them just now. I want to use the articles for a purpose next Sunday.

Yours for all truth,

JOHN JEFFERIES.

Premiums

For New

Members

A great many 'Liberals' incline to unite with us, but from the habit of delay, do not send in their names.

In order to reach these, as well as to stir up an interesting competition and to awaken endeavor and enthusiasm, especially among our younger members, we offer the following awards—the contest to close September 1st, E. M. 303.

The Conditions Are:

1.—The person joining must be a new member, and the fee of one dollar accompanying his name.

2.—The names should be sent in as soon as gotten.

3.—The contest is open to all old members, except the President, First, Second and Third Vice Presidents, Secretary and Treasurer.

4.—The contest is open to all new members.

Premiums.

To the persons securing the largest number of members we will award for:

First Prize—Ingersoll's Complete Works—Dress Edition—value \$30.

Second Prize—Paine's Complete Works—value \$10.00.

Third Prize—Walking stick from the Paine tree.

Fourth Prize—Walking stick from the Paine tree.

Fifth Prize—History of the Christian Religion to the year 200, by Judge C. B. Waite.

Sixth Prize—History of the Christian Religion to the year 200, by Judge C. B. Waite.

Seventh Prize—History of the Christian Religion to the year 200, by Judge C. B. Waite.

Eighth Prize—Wettstein Gold Pin.

Ninth Prize—Wettstein Gold Pin.

Tenth Prize—Wettstein Gold Pin.

Eleventh prize—Dog Fennel in the Orient by Charles C. Moore.

Twelfth prize—Dog Fennel in the Orient by Charles C. Moore.

Thirteenth Prize—Dog Fennel in the Orient by Charles C. Moore.

Fourteenth Prize—Napkin ring from the Paine tree.

Fifteenth prize—Napkin ring from the Paine tree.

Sixteenth prize—Napkin ring from the Paine tree.

Seventeenth prize—Penstock from the Paine tree.

Eighteenth prize—Penstock from the Paine tree.

Nineteenth prize—Penstock from the Paine tree.

Twentieth prize—Full figure portrait of Capt. Geo. W. Lloyd standing by the side of Paine's chair.

Send all communications direct to the Secretary. By order of the Executive Committee.

MORRIS SACHS, Sec.,

Atlas Bank Building,

Cincinnati, Ohio.

WHY I AM AN ATHEIST.

I am an Atheist because I cannot conceive of that being, called a god, I cannot see that an almighty God, who is supposed to have made this world, and all therein, can be selfish enough to allow "his children" to struggle then in this world as they do; the injustice of which drives them to all sorts of crimes. I cannot conceive of a God creating men, allowing them to be driven to such extremes, and then committing them to Satan to be tortured after death, as they had endured torture before it. As to the hereafter, I should like to have some-

thing better here, as I have no faith in it. I believe that things cannot be created or destroyed. I believe that matter (therefore man) instead of being destroyed, evolves into something else, and that matter is uncreatable and indestructible.

Lastly, observing every day life, I cannot say that people are made better by religion. Their belief in a God puts them in constant fear of him, (if they truly believe) and this makes them cringing cowards. People commit all kinds of sins, and then think that by offering prayers to their God, they are forgiven. I cannot believe in such a pest as that one preying on the people today, the pest of religion. Because I cannot conceive of a being with as cold a heart as that "God," I crave the honor of classing myself with all common sense people, and therefore of calling myself an Atheist. ANNA FRITZ,

14 years old.

San Francisco, Calif.

FREE BOOKS.

Hardyville, Ky., May 31, 1903.

Mr. Hughes:

I have for free distribution about 75 copies of Paine's Age of Reason, and several hundred of Facts Worth Knowing. This little book should be in the hands of every Liberal reformer and scattered knee deep over the country. Mrs. Henry's "deadly parallel" between Jesus Christ and Jesus Christina, the Hindoo saviour, is the most complete and unanswerable explanation of the origin of Christianity that I have ever read.

Both books will be sent to any one free for six cents to pay postage, or the last named for 3 cents each.

These books are sent out by the Brooklyn Philosophical Association of Brooklyn through Peter Ecker.

JESSE RUSSELL.

DRINK HABIT CURED.

Home treatment for \$15. A cure guaranteed or money refunded by DICKY LLOYD CURE. Nerve strengthener, blood purifier, manhood restorer, all in one. We make it, we guarantee it to cure any case of the drink habit on earth. We send it to any address in the United States upon receipt of \$15 and guarantee a cure or refund the money. Best bank reference given. Our business strictly confidential. Address, DICKY LLOYD CO., P. O. BOX 44, SHELBY, IND.

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